1: Powdermaker E-5 (1929-1930) 1933 OM10 New Ireland OM10
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had to borrow the *tsera* from his clan relatives to pay Garrili for the pig. When the feast was held, Kadecka was so ashamed of his hasty action that he stayed in the house most of the time, but all of his relatives and many other people from the village, as well as Garrili, were there. The latter stood up and made a speech, telling how he had been asked by Kadecka for the pig, remarking that he had planned to bring it when Kadecka's old mother died, but Kadecka had asked for it, and so here it was. Then one by one the important old men made speeches condemning Kadecka's action. They asked sternly why Kadecka did not wait until his mother died. He made no defence for his inexcusable action.

The whole affair caused a great deal of gossip, and public opinion was unanimous in condemning Kadecka. A week later he "signed on" when a recruiter for native labour came through the village, and no one expressed any regret when he left. It was obviously an escape from an intolerable social position.

Besides pigs, other objects, such as ornaments, spears, drums, and canoes, are sold for set prices which never vary, and the payments are made in public. These objects, however, do not form the ordinary objects of trade; first, because sometimes they are inherited, and, secondly, because one such object, like an ornament, a drum, a spear, lasts a lifetime. Pigs, on the other hand, are constantly being sold because they are eaten continually at ritual feasts.

PAYMENTS FOR SERVICES

It is obvious that one cannot accumulate wealth through trading in pigs or any other objects, for there is no profit. But the rendering of services, magical or otherwise, that is another story. The possession of magic is the most important source of wealth. Among these people magic is all powerful

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and is used all the time. If you want to catch a woman or pig, the proper magic must be made. If you want to go on a shark-fishing expedition, or to cause the death of your enemy, again the proper magic must be made. What is even more important, from the economic point of view, is that magic is a private possession in the hands of the few, and is performed only for payment. The price for the performance of the various kinds of magic is as follows:

	Tsura
War magic	10
Black magic	10
Taro magic	1
Magic to detect black magician	2
Rain magic	2 to 4
Love magic	½ to 1
Abortive magic	½ to 1
Magic over dog to catch pig	2 to 4
Magic over new *uben* (fishing-net)	½
Magic to make a pig fat	½

The power of the magic lies in the spell, which the magician guards closely. The rite is performed openly for anyone to see, but the spell is muttered so that no one else can learn it. When I received magical spells from informants they had always to be assured of complete privacy, and often a magician would look closely around the vicinity of the house to make sure that no one was within hearing distance. The knowledge of the spells is a source of income, and should the knowledge become widespread the income would dwindle.

The rule for the acquirement of magical knowledge is that it comes from the maternal uncle, but as a matter of actual practice—from accounts of all the magicians questioned—it was received more frequently from the father, and sometimes the mother. The magician, when quite old, will teach his maternal nephew or son the spell, and the latter makes a payment for it. This initial cost is soon covered by a few performances, and after that there is pure profit, and a more